Book1 chap3-20260128_204219-Meeting Recording

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7m 10s

Kanaha Athysivam (Nokia) started transcription

Kanaha Athysivam (Nokia) 0:03

One question is what is related to the ultimate good in its purpose? The other question is what general rules can be laid out by which one life may be shaped? There are examples of the first type of question, whether all moral duties are completed in themselves, whether one moral duty is greater than another, and what are the various categories of these duties? As for the duties of which general precepts are proposed, although these are related to knowledge of the ultimate good, nevertheless it is less obvious because they seem to deal with the rules of everyday life. The the explication of these duties is our task in the books that follow the here. There is an addition another type of moral duty. They can be there can be said. They can be said to be the medium duty in the perfect duty. You may call perfect duty right duty I think since there this Greek term in. There, since this term in Greek is katharma, common duty is termed katharm.

The Greeks define these these terms in this way. If something may be a right duty, they define it to be perfect duty. If, however, they state that something is medium duty, they mean they that we could infer a probable reason for why the duty may have been carried out.

As Panetheist informed us, there are three deliberations involved in reaching a discussion. When people think about whether to do something, they are uncertain if it may be morally good, deed, or immortal one. In partnering this, they are often distracted by many contrary sentiments. They then inquire and deliberate whether the action is profitable and pleasurable for their lives, whether it gives them power and wealth or resources, resources or influence, which may be able to help them in the comrades. This deliberation looks at everything from the viewpoints of utilitarian.

Reason the first. The third type of deliberation arises when that rises when that which is morally good seems to conflict with that which is expedient. Expediency is seen to pull a man in One Direction. Moral rectitude calls him in another. The result is that his mind is distracting in deliberation. Thinking thus promotes the anxiety of in decision in this in this division. Although in this division two things have been omitted. We are not only used to considering whether something is morally right or wrong, but also whether weighing 2 honest propositions, which of those?

And it's the most honest. In the same way, when deliberating on two expedient propositions, we are used to selecting which one has greater

utility. Thus, although he first thought there were three considerations, we really find that there ought to be 5 first. Therefore, we must discuss issues.
More goodness, but in twofold fashion. There we must discuss with equal consideration those issues involving expediency. Finally, we will compare them or there is a principle of nature granted to all species that every mammal animal.
Must protect its body and life. Avoid those things that are about to do harm, to do it harm, and seek carefully provided for all things that are necessary for living, such as nourishment, shelter, and other associated requirements. Similarly, common among all animals is seeking of its kind for the purpose of.
Procreation and the care of the of that offspring that has been consequently generated. But between a man and a beast, there is a great difference. The beast is moved by scent, but accommodates itself only to what it presents, distinguishing little between the present in the past. Man, however, becomes.
Because he partakes in reason, reason, and although this discerns consequences, sees the causes between things, it is not ignorant of process and antecedence. He compares similar things and connects present present events as well as future events, easily seeing the path of survival laid out and.
He can prepare to devote energy of these necessities. In the same way, nature reconciles man to discourse in social life by the power of reason, and generates in man an expediential love for those producted as as his offspring.
Nature also impels him to want to be part of assemblies and meetings with others. Further, it demands that we prepare those things that supply comfort in the needs of life, not only for himself alone, but also for his mate and children, whose protection ought to be his first concern.
Nature's kinly is the spirit of a man for these cares, and enlarges it for the completion of the effort, the search for an examination of truth, without doubt a special characteristic of a man, so when we are free from the necessary cares and.
Preoccupation to life. We find it pleasant to see, hear and learn. We pursue the understanding of things hidden, a wondrous of wondrous of fulfilling life. From this it may be discerned that what is true, simply insincere, is most appropriate for the nature of man to this zeal of seeking the truth there is.
Joined an appetite for certain type of control, so that no one wants to submit to a soul well informed by nature, except one instruction, thought or governed according to principles of common good and legitimacy. For this inclination arises greatness of soul as well as a concept of.
The mundane affairs of mankind, and it is no small thing that due to the power of nature and reason, man is the one animal that senses the meaning of order of what ought to be done with with regard to both deeds

and words. No other animal has such a deep sense for symmetry, beauty, and.
Hormonity. Similarly, nature and reason, moving from the material world to the spiritual world, may take care to preserve beauty, harmony, harmony, and order in discussion and deeds to that nothing may be done. In the coarsely or if.
Femitively and in thoughts and actions, they may take care that nothing is done want want only. From all these factors, we may forge and hammer out what we have thus far investigated, which is this moral rectitude, although it may be not considered.
Of noble origin, nevertheless, still is supremely honorable, and what we can truly say is that although it is praised by none, it is still praiseworthy by its very nature.

◉ **Kanaha Athysivam (Nokia)** stopped transcription